THE

# PRIMITIVE CHURCH

(OR BAPTIST)

# MAGAZINE,

ADVOCATING THE

## Constitution, Faith, and Practice of the Apostolic Churches.

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"ONE LORD, ONE FAITH, ONE BAPTISM."

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# PREFACE.

"WATCHMAN, *what of the night? Watchman, what of the night?*" At no former period were these enquiries more appropriate, and solemn; or more adapted to arouse the heart to an earnest discharge of privileged duty.

Editors are pre-eminently watchmen. By position and object, by both office and purpose, they are watchers on the walls of Zion. They are to look abroad, to inspect a wide extent of country, in order to discover the first appearance of a foe, that they may give timely warning of his approach. If others sleep, they may not sleep; and if their readers lapse into indifference, they must keep all the more awake, that they may be ready at a moment's notice to arouse the sleepers.

The present age is, in a theological sense, a remarkably drowsy one, and religion is rapidly tending to a treacherous fraternization with an evil world. "Sound doctrine" is daily becoming the exception, and a system of loose generalities is rapidly taking its place. The New Birth,—denial of the world,—identity with Christ in the regeneration,—special grace in election,—imputed righteousness,—and the work of the Holy Spirit,—are more and more neglected, if not despised or opposed. Very few churches are concerned to preserve these vital truths, but a genteel religion that

shall please everybody is greatly preferred to them all. By this sleek conformity to a vicious worldly taste "the offence of the cross" has nearly ceased from the land, and large numbers of professing Christians are willingly sinking into an Arminianism that gratifies, or a Semi-Socinianism that deludes, the human heart.

Under these circumstances, fidelity to gospel doctrine and practice, becomes both increasingly difficult and important. In times of degeneracy small thanks are awarded to the faithful, but rather reproaches and neglect. So has it ever been, from the highest type of fidelity in Him whom "all forsook" in his great extremity,—and his great follower who complained, "At my first answer no man stood with me, but all men forsook me," down through the ages of martyrdom and a rigid but suffering British Nonconformity. The lesson is a uniform one, and it is this; "Conform to worldly doctrine, and you shall be popular; but dare to differ, and you shall be despised."

The *Primitive Church Magazine* has hitherto humbly studied to be faithful; and that which it has been through more than *twenty years*, by the grace of God it is determined to be even unto the end.

THE EDITOR.

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## Essays, Expositions, &c.

### HISTORY OF BAPTISTS, AND OF BAPTIST PRINCIPLES.

#### Century Sixteenth.

The fiery persecutions of the last century appear to have *silenced* for a time the Lollards, the Bohemians, and the Waldenses, and to have given the Church of Rome a temporary triumph. The Lollards especially, retired into almost privacy, and though they continued to meet for Divine worship and mutual edification, yet this was done with the utmost secrecy in order to avoid arousing the rage of their fierce and relentless enemies. They were "cast down, but not destroyed," and they continued sowing in secret the seeds of life which were destined to bring forth fruit abundantly in a subsequent age.

The truth of God, however, continued to spread among the people generally, owing almost exclusively to the extensive circulation of detached portions of Wickliffe's translation of the Holy Scriptures. This is not sufficiently considered by writers on this period, many of whom attribute the knowledge of the gospel in England to the Lutheran Reformation of this century. They appear to forget the prior labours of Wickliffe and the amazing influence of his books among the British people. Mr. Anderson, in his valuable "Annals of the English Bible," very properly remarks that the opposition to the Romish Church in this country before the Reformation, and the spread of gospel truth, are to be ascribed to the circulation of the Holy Scriptures in manuscript, either in whole or in part. "It is, therefore," he says, "to be regretted that even British historians, in too many instances, should have so hastily looked to Germany, as accounting for the commencement and progress of all that occurred in their own country in the first quarter of the sixteenth century." Wickliffe's Bible gave birth to the Lollards in England, and though for a time they retired from the public gaze, they adhered firmly to the truth which the sacred book had taught them.

But when, early in this century that book in a new translation was PRINTED, the English mind once more broke away from ecclesiastical shackles, and once more aroused the fierce hostility of the clergy. This was done by the publishing of Tyndale's translation of the New Testament in 1526, an event which has made that year one of the most memorable in the history of our country. For though so early as 1505 Bishop Fisher translated and had printed in English a version and exposition of the seven penitential Psalms, it was reserved for the year 1526 to

place in the hands of the English the first *printed* copy of the New Testament in their own language.

The effect of the circulation of this sacred book must have been both extensive and rapid. How otherwise can it be explained that within the short period of two years after its appearance, a synod was held at Ely in 1528, in which it was declared, "that rectors and curates of the diocese of Ely, shall on no account use in their churches the Bible according to *the new translation*, or suffer any of those who frequent their churches to use it?" Two years after this, Henry VIII., the "Defender of the Faith," (having been made so by the Pope of Rome in 1521), issued a proclamation in which it was declared among other things, "that it is not necessary the said Scripture be in the English tongue, and in the hands of the common people," solemnly assuring them that it would tend rather to the increase of error among them, "than any benefit or commodity to the weal of their souls." Nine years afterwards, *to spite the Pope* with whom he had quarrelled, he issued a counter mandate for a new translation of the Bible, "graunting to theym the free and lyberall use of the Bible in oure oune maternall English tonge." In this instance if in no other, the old proverb proved itself true, that when certain characters quarrel, other and better men, obtain their rights."

That with the increase of Bibles there was a corresponding increase of Baptists, appears probable from the eager haste of the clergy to prevent the further spread of their principles, and their evident alarm at the growing numbers who held them. On no other ground can we account for their meeting in solemn convocation in the year 1536, and publishing, in several articles, their own acknowledgment of the rapid spread of Baptist sentiments. Among those articles were the following: 1. "That the sacrament of baptism was instituted and ordained in the New Testament, by our Saviour Jesus Christ, as a thing necessary for attaining everlasting life, according to the saying of Christ, 'unless one be born again of water,' &c. 2. That it is offered unto all men, as well infants as such as have the use of reason, that by baptism they shall have the remission of sins, &c. 3. That the promise of grace and everlasting life, which promise is adjoined unto the sacrament of baptism, pertaineth not only to such as have the use of reason, but also to infants,—they are made thereby the very sons and children of God. Insomuch as children dying in their infancy shall undoubtedly be saved thereby,—otherwise not. 4. Infants must needs be christened, because they are born in original sin, which sin must needs be remitted, which cannot be done but by the grace of baptism, whereby they receive the Holy Ghost, &c. 6. That they ought to refute and take all the Anabaptists' &c., opinions in this behalf for detestable heresies and to be utterly condemned." It is an indirect proof of the number and power of these "Anabaptists," that the advocates of infant baptism were put so evidently on their own defence. An obscure few would have been passed by with the contempt usually awarded to the insignificant, but the Baptists had become formidable enough to merit the honour of being condemned by a whole convocation. And this was not all; for in 1538 a commission was given to Cranmer, then Archbishop of Canterbury, and others, to proceed against these "heretics" with all possible rigour. On the 16th of November in that year, a proclamation was issued condemning their books, and ordering such as were found vending them to be punished; and in the following month a circular letter was addressed to all the justices of peace throughout England, solemnly warning them to take care that all the laws passed against the Baptists should be duly executed. No better proof can be desired, than these enactments supply, of the number of the Baptists in that century, and the extensive spread of their principles. Brandt, in his History of the Reformation, states that, "In the year 1539, thirty-one Baptists that fled from England, were put to death at Delft, in Holland; the men were beheaded, and the women drowned." Other deaths followed in various parts. But, notwithstanding their persecutions, they so increased, or were so far from being extirpated, that in 1547 a fresh commission was issued against them, and the Archbishop was charged "to search after all Baptists," with a view, we presume, to rid the land of men who were bold enough to "search the Scriptures" for themselves. Even under Queen Elizabeth, a royal proclamation was issued against

them, and when in 1575, which was the seventeenth year of that monarch's reign, a congregation of them was discovered at Aldgate, in London, twenty-seven of them were imprisoned, and two of them were burnt to death in Smithfield. Two years later, in 1577, Dr. Some, a celebrated churchman, complained that they had "several conventicles in London, and other places; that some of their ministers had been educated at the Universities; and that they held heretical opinions." Massing these various facts together, they go far to prove that Bibles and Baptists spread and increased together; and good, but mistaken Bishop Latimer bears honourable testimony to their character and course, when, in one of his Lent Sermons preached before the king, he says, "The Anabaptists that were burnt in divers towns in England, as I heard of credible men, for I saw them not myself, went to their death intrepidly, as ye will say, without any fear in the world, but cheerfully."

But with all the errors and bigotry of this century,—and notwithstanding the stern opposition manifested to *adult* baptism, the rite as practised by the clergy generally was *baptism* or dipping, and not sprinkling. Modern degeneracy had not then appeared to do even more than convert an exception into the rule, and eventually to destroy the rule in favour of an unmeaning innovation. The age was in gross error as to the subjects, but not in error as to the mode of baptism, as the following regulation for "the ministration of public baptism" in the Liturgical services of Queen Elizabeth, distinctly proves. "Then the Priest shall take the child in his hands, and ask the name; and naming the child, *shall dip it in the water*, so it be discreetly and warily done, saying," &c., The substitute in pouring (not sprinkling) was plainly provided for special cases, but was never intended to supersede *dipping*. "And if the child be weak," so the regulation runs, then "it shall suffice *to pour water upon it*, saying the foresaid words." The descending scale has been a graduated one in a series—first dipping, then pouring, and lastly *sprinkling*. Lower than this it is not possible to sink, and if it be a consolation to know that with regard to a Divinely appointed and most important institution error has reached its lowest depths, we have that equivocal comfort in the stagnant ritualism of the nineteenth century. With all its boasted intelligence, it quietly accepts and thoughtlessly perpetuates a rite, equally void of authority, utility, and meaning.

The Reformation under Luther which may be said to have been established in 1529, did much to burst the fetters of priestcraft, and to set free the European mind to make independent enquiry concerning the things of God and the soul. So far it achieved a noble liberty, and the world at large can never adequately repay the benefits which those eminent men whom God raised up for this special work, conferred upon the human race. It burst upon mankind like the sun upon an Egyptian darkness, and brought to light truths of imperishable value, which the dark superstitions of ages had hidden from the human eye. But, with all its noble liberty, it was not a *perfect freedom*. The shadows of the departing darkness still rested upon it, and the leading men in that great work had not learned to grant to others the liberty they had achieved for themselves. The Baptists on the Continent found this to be the case to their sorrow in repeated instances. They were persecuted by Luther, by Calvin, and Zuinglius. Germany and Switzerland were equally unfriendly to men who refused to believe in the *Protestant* dogma that baptism could be valid without faith. Their creed was contemned, their persons were insulted, and the worst imputations in which prejudice could indulge were gladly circulated to blacken their character. The excesses of the war of the German boors, were laid at their door, and even at the present day great misconception prevails respecting that civil commotion. Few take pains to understand the true character of that outbreak, but numbers are far more ready to perpetuate a calumny than to investigate its nature. Bishop Jewel, in defending the Church of England (not the Anabaptists) gives the most candid account of that unhappy strife, that could be compressed into a few sentences, but he lays the whole at another door, and not that of the Anabaptists. He says, "The Boors of Germany of whom you speak, for the greatest part were adversaries to Dr. Luther, and under-

stood no part of the gospel, but conspired together, as they said, only against the cruelty and tyranny of their lords, as they had done twenty-two years before in the same country, in the conspiracy called *Liga Sotularia*, fifteen years before Dr. Luther began to preach; the partners of which conspiracy had for their watch-word the name of *our Lady*, and in the honour of her were bound to say five *Ave Maries* every day. Certainly touching *later rebels*, it is known that Luther sharply and vehemently wrote against them. And they themselves being demanded thereof, utterly denied both the partaking and also the knowledge of the gospel."

This testimony of Bishop Jewel has never yet been impeached, and it is conclusive in proving that the German sedition was not promoted by the Anabaptists. Equally unfounded is the charge that the tumults at *Munster* originated with the same calumniated people, for though some of the madmen in that foolish and disgraceful resistance to civil government, subsequently submitted to baptism, yet before this took place the disorders had broken out between the Romish and Protestant Pædobaptists, and were subsequently extended to the entire population, among whom were fanatics of different sorts. To impute those disorders to the Anabaptists would be as unwarrantable as to charge the absurdities of the fifth-monarchy men of the Commonwealth upon the Independents, or the cruelties of a Jefferies and a Laud upon the whole Established Church. In either case the imputation would be equally unjust, ungenerous, and untrue.

One event connected with this century, and deeply affecting the Baptist character and history, remains to be noticed, and that is the rise of OPEN COMMUNION. This respectable innovation on the practice of the apostolic church, had, to say the least, a suspicious origin in the person of FAUSTUS SOCINUS. Unknown in the world until its first appearance in Poland about the year 1580, it owes its origin to the same man to whom all Socinians owe their name. Space will not allow of an examination into its nature and pretensions; this, therefore, is reserved for another place. But it may be briefly remarked upon this system that it has done much to lower the tone of our denominational doctrine, to lessen our regard for rigid discipline, and to weaken our attachment to an experimental religion. In one direction it has increased our affinity with a Rationalistic theology, in another brought us into a dangerous proximity with Socinianism itself, and in a third but to a greater extent, made us indifferent to the encroachments of an Arminian legality. By its seductive snares, we have impaired our character, lost weight and standing as a high-toned scriptural people in the land; and we shall owe small thanks to this system if our final doom is not to expire in the embrace of some more crafty sect, which has nothing to lose but everything to gain by the TOTAL EXTINCTION OF THE BAPTIST DENOMINATION.

A.

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## BAPTISM FOR THE DEAD.

BY JOSEPH HARBOTTLE, ACCRINGTON.

"Else what shall they do which are baptized for the dead, if the dead rise not at all?" 1 Cor. xv. 29.

THE interpretations given to this text are numerous and varied; so much so, that to state them all at length would occupy too much of our time without due profit.

In a very early age after the time of the apostles, there were some that baptized living persons in the place of their dead friends who had died unbaptized. When an enquirer, not yet baptized, happened to die, a living person answered questions, and made profession in the place of the departed, and then received baptism in his stead. Chrysostom, who lived about A. D., 400, mentions this practice, and says it was defended by referring to these words of Paul, "baptized for the dead." That eminent preacher, however, censures the practice very severely, and regards it as awful mockery.

Now we know that in the present day, and among persons in some respects the most enlightened, the custom prevails of answering questions, and making profession by sponsors or proxies, in behalf of unconscious infants; and where is the great difference? Indeed, a person might with more appearance of truth and reason be sponsor for a dead person than for an unconscious infant.

One might with truth say, concerning a deceased friend, that such a person had desired baptism; and one might feel a measure of certainty that such a one had renounced the service of the devil, and believed in Christ. But who can say with truth, concerning an infant of a few days old, that it desires baptism? Who can promise, with certainty, that it ever will repent truly, and believe in Christ? Both, however, of these sponsorships, the modern as well as the ancient, are contrary to the great principles of Christianity,—that God must be worshipped in spirit and in truth.

But what, then, is the meaning of the apostle's words? They are generally understood to refer to persons being baptized to fill the vacancies caused by death in the ranks of the Christian host.

This is a very true and a very beautiful thought. Death is every year removing one and another from the churches on earth; but the Holy Spirit leads others to confess the name of Jesus, and to fill up the vacancies, and thus there is still found on earth "a remnant according to the election of grace."

But what great proof does this afford in confirmation of the doctrine of the resurrection? Whatever Paul meant by the words before us, he intended them to be an argument in vindication of the resurrection. Is there not, then, another interpretation much more to this purpose? We maintain, therefore, that all true Christian baptism is baptism for the dead, setting forth both a burial and a resurrection.

What shall they do that are baptized for the dead, if the dead rise not at all? Well, verily they ought to be left under the waters, and not raised up again,—and what then? Surely we have jeopardy enough without that! No, ye Corinthians, when ye were baptized, it was on confessing your faith in a risen Saviour; and you were not only buried, but immediately raised again. Look, then, to your baptism; was it not as much a sign of resurrection, as it was of burial? This we understand to be the point of the apostle's argument.

All true Christian baptism is baptism for or concerning the dead, in reference to the past, to the present, and to the future. In reference to the past, Christian baptism directs our attention to a dead, buried, and rising Saviour; in reference to to the present, Christian baptism is a profession of converted sinners, that they have died to legal hope, died to the world, and to sin, and that they rise to walk in newness of life; in reference to the future, Christian baptism presents the hope that the saints who have died in the Lord shall rise to immortality. Paul, therefore, uses baptism to prove the grand hope of the children of God: "Ye are dead, and your life is hid with Christ in God." "When Christ, who is our life, shall appear, ye also shall appear with him in glory." As if he should say, Ye Corinthians, have obeyed this sacred ordinance. What did ye thus profess to believe? In whose name were ye baptized? Did you not then recognize a resurrection as much as a burial?

I. Let us view baptism in its reference to the past.

1. In this view it presents to the eye of faith the great Author of salvation, and the way in which he obtained eternal redemption for us. It preaches to the eyes what we hear with our ears from the word of God. "I delivered unto you, first of all [as a primary truth of the highest importance] that which I also received [and hold in steadfast faith] how that Christ died for our sins, according to the Scriptures; and that he was buried, and rose again the third day, according to the Scriptures." This lies at the foundation of all Christian faith. The good Shepherd gave his life for the sheep;—the great High Priest made reconciliation for the sins of the people by the sacrifice of himself. He suffered for us, "the just for the unjust," bearing our sins in his own body on the tree.

2. Baptism exhibits the overwhelming sufferings of the Lord Jesus. "I have,"

said he, "a baptism to be baptized with, and how am I straitened till it be accomplished!" He sunk in deep waters of sorrow and anguish. When Jesus, the Ark of the new covenant, went down into this Jordan, it overflowed all its banks. All the waters and the billows went over him.

3. Baptism sets forth Christ buried in the sepulchre. His was, indeed, the cold, hard, and rocky sepulchre; ours is the soft, gentle, and yielding shadow of his. But even the shadow in its form is a resemblance of the substance. We are buried with him in baptism.

4. But this ordinance teaches that Jesus soon rose from the dead to die no more. On the morning of the third day this great event took place. It appeared as if Death could not be more sure of a prisoner. He had expired on the cross; a soldier had pierced him to the heart; he was laid in a sepulchre of rock; a huge stone closed the opening; it was sealed by the rulers; a band of soldiers guarded his tomb. But in vain the rock, the huge stone, the seal, and the Roman guard. Early on the first day of the week the angel descended, and the guard fell terrified to the ground. Then Jesus rose, when the angel had opened the door of the dungeon of death: then Jesus rose, and led captivity captive.

Baptism presents the figure of burial and rising again; and from this let us learn to hold fast the practice of IMMERSION, otherwise there is no real burial at all. The meaning of the word requires it; the examples mentioned require it. Christ was baptized in the river of Jordan, &c.; and, as we see, the very design of baptism to present a burial and resurrection, is set aside when persons depart from this original mode. We are buried with Christ—planted together in the likeness of his death.

II. In reference to the present, the baptism of converted sinners is intended to show that they have died to legal hopes, and likewise died to sin and the follies of the world, that they may rise to newness of life, and walk with God. "What shall we say, then? Shall we continue in sin, that grace may abound? God forbid! How shall we that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi. 1—4. Here you will observe Paul calls that baptism into death, which in Corinthians he calls baptized for the dead; and the expressions appear to me to signify the same thing. All true Christian baptism is baptism into the likeness of death. All true Christian baptism is to set forth burial and resurrection—things belonging to the dead.

1. The sinner convicted and condemned in conscience by the law dies to all hope of safety by his own works. "I was alive," says Paul, "without the law once, but when the commandment came, sin revived, and I died." Again, "I through the law, am dead to the law, that I might live unto God." Paul acknowledged the law to be holy, just, and good. "I delight in it," said he, "after the inward man," &c. But he had no expectation of life from it,—no hope of justification by it, only as fulfilled in Christ.

2. By faith we become crucified to the world, and die to sin. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." "Likewise, reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

3. By the law of the Spirit of life in Christ Jesus, we are quickened and raised up together with him unto life eternal. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Our baptism, as believers in Jesus, therefore, betokens our rising as much as our burial—the one just as much as the other.

4. In baptism the believer has spiritual fellowship with his Lord, and by faith receives the promise. He comes within the circle of the promise, "He that believeth, and is baptized, shall be saved." "Ye are, therefore, no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

If this be correct, we ought firmly to hold fast our principles, that none but such as avow repentance towards God, and faith in Christ Jesus can be the subjects of Christian baptism. "If thou believest with all thine heart, thou mayest." You must be dead with Christ before you are fit to be buried with him. All true Christian baptism is baptism for the dead.

III. The reference to the future in the ordinance proclaims the hope of a glorious resurrection to life eternal. In the faith and hope of this we receive the token of our Father's grace.

1. We are not baptized in the name of a dead Saviour, but one that was dead and is alive again, and who has the keys of death and the grave.

2. When he rose, it was as the first-fruits of them that slept in death. "The hour is coming, in which all that are in the tombs shall hear his voice, and shall come forth."

3. The resurrection of the saints in immortality and glory, follows as the result of their relation to Christ, and union with him. "For if the Spirit of him that raised up the Lord Jesus dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." "Who shall change our vile bodies, and fashion them like unto his glorious body."

4. The power of Christ. The faithfulness of Christ must be regarded as pledged to give an endless life, similar to his own, to all his people. "Because I live, ye shall live also." "This is the will of the Father that sent me, that of all that he hath given me I should lose nothing, but should raise it up in the last day." It is easy for the baptizer to raise up from the water,—quite as easy as to immerse; and so it is easy for the Lord to restore from death. "Thou wilt show me the path of life." Thus Christian baptism is in regard to the dead, and presents the figure of burial and resurrection. In it faith looks to Jesus dying for our sins and rising for our justification. Love says, Let us die, and rise with him to newness of life; and hope contemplates the grand result, when he shall appear in glory, and all his saints with him.

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## CLOSE OF THE BICENTENARY YEAR.

By JOHN STOCK, DEVONPORT.

THE year which has just closed has been rendered memorable by the commemoration of the important political and ecclesiastical events of 1662. "Ye observe days, and months, and times, and years," (Gal. iv. 10) was a charge which Paul advanced against the Judaizing teachers of his day. A *superstitious* reverence for seasons is unquestionably both a fault and a weakness. But to cultivate a devout and manly remembrance of the past, and a thoughtful study of the great lessons which its most important epochs teach, is both a duty and a virtue. The year 1862 was the Bicentenary of one of the grandest episodes furnished by the history of our country. It carries us back to an era of prodigious profligacy, of national disgrace, and of fearful judgments. The reign of Charles II., whom Carlyle has immortalized as "the Nell-Gwyn Defender of the Faith," has been rendered notorious by the unblushing licentiousness and effeminacy of that monarch, by the wide-spread corruption of the people, by the servility of our national councils, by the terrible plague, and by the great fire of London. It was an age of huge crimes, and of awful punishments. Man sinned with a high hand, and God remonstrated with a loud voice.

But amid the corruption of the times, St. Bartholomew's Day of 1662 supplies us with an example of lofty principle, and of heroic virtue. That day proves to us that the religious life of the nation was not yet extinct. It showed that, in some breasts, conscience and the fear of God still reigned. "Black Bartholomew"

of 1662, while it is a memorial of the tryanny and perjury of the king, and of the persecuting spirit of his ecclesiastical advisers, is a glorious tribute to the rights of conscience and of religious liberty. May the spirit which animated the immortal 2,000 still flourish among us, as long as any human power shall attempt to bind the soul by its Acts of Uniformity!

We do not mean to claim the whole of the confessors of 1662 as believers in the peculiar form of church government which obtains in Congregational churches. To do so would betray gross ignorance of the history of those moral heroes. The majority of them were Presbyterians. Many when they left the Establishment, did so, "not knowing whither they went." They had light enough to see that, *to them* conformity would have been a sin. They knew how to say "No" to an insolent attempt to dictate to their consciences; but, subsequent events, and further study of the Scriptures, fixed their *final* position in the Church. In 1662 they acted upon the light which they had then received, and left the future with God.

But Congregational Independency, *alias*, Independent Congregationalism, is *the ecclesiastical embodiment of the fundamental principle asserted by their secession.* This form of church polity is based upon personal conviction and responsibility in things pertaining to God. It asserts the rights of individual conscience. It teaches every Christian that he is bound to recognise no rival authority to Christ's in the church. It summons all who love the truth to aid in its maintainance and diffusion. It makes each possessor of the grace of God a power for good among his brethren. It calls upon every leige subject of the King of kings to assist in the enforcement of those laws which he has left for the guidance of the faithful. It does not supersede the action of personal thought and zeal by the imposition of a compulsory creed, and the demand of legal rates and tithes; but it affords full scope for the development of all the truth and grace which God in his sovereignty has conferred upon each believer. In Congregationalism, every member of the church is a unit, and not a cypher. The secession of the witnesses of 1662, was a magnificent testimony to the personality of religious conviction and responsibility, and Congregational Independency is the incorporation of this principle in the polity of the churches. And of Independent Congregational churches, those which in all cases, require a personal and credible profession of faith in baptism, previously to membership, are the most thorough and consistent assertors of the necessity of a voluntary and individual subjection to the truth and to Christ. We trust that our Baptist churches will come out of the excitement and turmoil of the Bicentenary commemoration, strengthened in their adherence to those great principles to which it is the special mission of our denomination to testify. Then the year 1862 will have borne good fruit in our section of the church of God.

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## ELECTION.—No. 2.

ELECTION by grace is one of those great and precious truths that constitute "the deep things of God," which are revealed by the Spirit alone, and can never be understood properly but by the teaching of the heart. To be known it must be *felt*; and unless so felt, it will exist but as a doctrine of dry abstract orthodoxy, without unction in the feelings or power over the life. It lies at the very foundation of an experimental religion, giving it energy, reality, and security; and by prostrating the whole heart at the feet of sovereign grace, it teaches the true believer to exclaim with a warm and holy gratitude, "By the grace of God I am what I am." The mere "letter" of election "killeth," but the "Spirit" of it, by whose Divine energy it is written within the heart, "giveth life."

There are two great principles which underlie the doctrine of election, without the clear recognition and acknowledgment of which it can neither be understood nor embraced. These are 1. *The absolute rectitude of God*: and 2. *The total depravity of man.* And these two principles are more closely allied, not only in the doctrine

of election, but throughout the whole moral scheme of God's dealing with man, than most divines are aware. The one determines the character of God, and the other that of man; and there is in the first a solemn guarantee, a sacred pledge, that in all dealings with the second, the action will be *sovereign*, *free*, and *eternally just*.

*The perfect rectitude of God* is a sufficient security against all wrong. With such a Being, righteousness must be living a law, and justice an everlasting obligation. In him there can be nothing tortuous, deceptive, or partial. Everything will bear the closest examination, and every act will be in accordance with a rectitude that must ever defy the most distant approach of weakness or defect. If, therefore, there be such a doctrine as election in revelation, we may safely conclude that it is in perfect harmony with the absolute rectitude of the Most High, and that it cannot but be right, because it is the act and deed of an all-righteous God.

*The total depravity of man* is, on the other hand, an exhibition of an absolute inability to move towards God and goodness, and presents a being to all intents and purposes morally dead. And this entire privation of life affects every part of his nature that is necessary to spiritual action. Indeed, in all moral or spiritual aspects, man is *a totality*,—indivisible, uniform, and coherent. If he is good at all, he is altogether good; and if he is sinful at all, he is so altogether and wholly.* Rom. iii. 9—19. Hence, man in his depravity is *totally* depraved—his understanding, his affections, and his will. All alike are defiled, wayward, and wicked; nor is there any part free. He is sold under sin, and has become by his fall the property and slave of one who "when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." And as this wicked one has taken possession of the human heart, the seat of action in man, he has transformed it into his own nature, and made it the counterpart and perfect image of himself, "*deceitful above all things*, and desperately wicked."

This state of things in man, renders salvation by any act of his own an utter impossibility. He cannot *because he will not* go out after it, but it must come to him from abroad. It must be the act of another, for the plain reason that it never *will* be his own. The motive power within him, that which must move him, if moved at all in the direction of salvation, namely, his own will, is itself in bondage under sin, and all its natural movements are in *the wrong direction*. They point the other way, hence this motive power, this *will* in man, being wholly controlled by sin as much so as the understanding and the affections, renders salvation by the act of man an utter impossibility, since, with such a will it can have no beginning, and that which has no beginning in the human heart can never exist at all.

Consequently, man by nature is shut up to an utter hopelessness, and is of necessity thrown upon the act of another for escape from everlasting despair. If another, and some one competent to the undertaking, should fail to come to his rescue, he is lost—lost for ever. But if another, with means adequate to the necessity, should appear at all, it must be on his part a pure act of grace. He is not *obliged*, by any known law to interfere at all. He may, if so pleased, forbear altogether, and leave the case to its own merits, inasmuch as there can be no claim on his regard, but the very reverse. If, however, he interfere at all, it being solely his free and gracious act, he possesses the right in an absolute sense to interfere in whatever way, and to whatever extent shall appear most proper to his own dignity, honour, and glory. If he be pleased to save the whole, he can do so; if to save *some*, he is perfectly free; and if to save none at all, he commits no wrong, being under no obligation to any. Hence, if he interfere at all, he is at liberty to define his own course; or in other words to exercise free, sovereign, and discriminating grace.

These two great principles being affirmed, the next point in the argument will be to show the action of this gracious interference upon the mass of corruption, as described in the word of God. For upon this point we possess no knowledge whatever, apart from the revealed will of heaven. There, dismissing the knowledge

* *i. e.* In his own nature, apart from influences foreign to himself.

that "puffeth up," and laying aside all those vain conceits of both God and man, in which the carnal mind is so prone to indulge, we must appear with bowing knees, with bending hearts, and with prostrate intellects, while, with a trembling voice we humbly enquire, *What saith the Lord?*

D. P.

# Fragments and Choice Sayings.

### TRY THE SPIRITS.

Prove all things, that is, try all things by the Scripture. Many hold fast before they try, but we must try before we hold fast. Alas! there are many in the world that are like infants that swallow all down; all that the nurse puts into the poor babe's mouth it swallows down; truly it is so with many men and women, whatever men say, down it goes; they will not take so much pains as to try the sayings of men by the sayings of God. O, say they, the men we hear be honest men, able and learned men; but would you not tell money after them? Would you not weigh gold after them? I suppose you would; and will you take doctrines upon trust without trial? Who will buy a jewel in a case [without examination], but a fool? Remember, Christians, that the wicked one's cup is gold without, but poison within.—Rev. xvii. 4. The cup is of gold, but the poison is the rankest poison: methinks this cup is much cupped about. The learned men be grown so wise, that they have almost made the world fools.—2 Pet. ii. 1. As there were false prophets among the people, so there must be false teachers also among you. And O that there were not also many false teachers in these days! Mark the apostle, "By good words and fair speeches," said he, "they deceive the heart of the simple." God may reject those as copper, whom men adore as silver. "Be followers of me," saith Paul, 1 Cor. xi. 1, "as I am of Christ." Where he follows Christ, we must follow him; but if Paul forsake Christ, we must forsake Paul.—*William Dyer*, 1665.

### THE CLOSE OF LIFE.

FEAR not, thou that longest to be at home. A few steps more, and thou art there. Soon, O believer, it will be said to thee, as it was said to her in the Gospel, "The Master is come, and calleth for thee." When that word is pronounced, when you are got to the boundary of your race below, and stand on the verge of heaven, and the confines of immortality; then there will be nothing but the short valley of death between you and the promised land; the labours of your pilgrimage will then be on the point of conclusion, and you will have nothing to do but to entreat God, as Moses did, "I pray thee let me go over, and see the good land that is beyond Jordan, that goodly mountain and Lebanon." Or with David; "O send out thy life and truth, that they may lead me, and bring me to thy holy hill, and to thy dwelling-place!" Dread not the interjacent valley; it is but the shadow of death; and what is there in a shadow to be afraid of? Dark as it may seem, it will brighten as you enter; and the farther you go, the brighter will it prove.—*Toplady.*

### WATCHFULNESS.

WATCHFULNESS is when a Christian hath his eyes open, and turns them round on every side to foresee approaching evil, and prevent it: when he is prepared for every assault of every adversary, whether sin or the world, whether death or the devil; he hath his spiritual armour girt upon him, and is ready for the combat, He is every hour guarded against the powers of the flesh, and watching against its allurements and attractions, lest he be defiled thereby, and unfit to meet his returning Lord. He is daily loosening his heart from all sensual attachments, and weaning himself from the world and creatures, because he knows he must quickly take his long farewell, and part with them all, at the call and appointment of his great Master. He is like a sentinel upon his watchtower ever awake, because dangers stand thick around him. —*Dr. Watts.*

# A Page for the Young.

### A BIBLE DICTIONARY FOR YOUNG PERSONS.

*(Continued).*

HAD we strictly adhered to chronological order, the Psalms, Solomon's Song, and a part of 1 Kings (ch. i.—xi.) would have preceded 2 Chronicles. But having allowed the two books of Chronicles to follow each other, we now proceed with those sacred books that should have come between.

THE PSALMS.—This is a book of divine poetry, chiefly devoted to the celebration of the goodness, greatness, and glory of God. Yet it is to be observed that many of the psalms are prophecies of the Messiah, and many were written to represent events which have not yet taken place, but which must take place before the end of time.

Although they are generally called the *Psalms of David*, several of them were composed by other holy men. The 90th was written by Moses: Asaph composed others, several more were by Heman, Ethan, and Solomon; some were written during the Babylonish captivity, and a few after that calamity had closed.

Those three beautiful Psalms, the 105th, 106th, and 107th, are full of the past, while the 67th and the 72nd are prophetic of the future. Some of David's Psalms, such as the 42nd and the 51st, were written when he was in sorrow; others, such as the 27th and 34th, abound with joy and confidence in God. The 18th Psalm is a noble poem, and contains some of the grandest figures that ever warmed a human imagination; and for grateful adoration, tender appreciation of God's mercy, and lofty praise, the 103rd Psalm is unapproachable in its simple greatness. Who can read verses 20—22, without feeling his whole soul move within him to unite in that fine burst of praise? And who can peruse the 145th Psalm with a cold heart, or a silent tongue?

To our young friends especially, we recommend the 23rd Psalm for sweetness, the 91st as a defence from fear, and the 131st as a check upon pride. And to have always at hand the language of praise, let them learn the 146th and 148th Psalms by heart.

Our young friend at Accrington is informed that "by whom" refers to the little Hebrew maid, mentioned in 2 Kings v. 2—4. That little girl was the instrument, under God, of directing Naaman to the prophet in Samaria. It was she, "by whom," as a means, her master was cured.

*We have received answers to questions for May, from Hephzibah Gabourel, and James B. Gabourel (aged 8 years), at Belize. They are very commendable, and we give below the substance of these letters from our distant young friends, to whom we present our best thanks.*

### ANSWER FOR MAY.

The least in the kingdom of heaven are those who break the commandments, and teach men so: Matt. v. 19.

### ANSWERS FOR SEPTEMBER.

The great man cured of the leprosy was Naaman, the Syrian, brought about by the little captive maid, cured by the prophet Elisha. The punishment was upon Gehazi: 2 Kings v. 2.

The woman whose age is given was Sarah; her age was 127 years: Gen. xxiii. 1.

Pharaoh's dream saved the nation from death by famine: Gen. xl. 4.

The sleepless night was when Haman was seeking to destroy the nation of the Jews: Esther vi.

JAMES B. GABOUREL,
*Aged eight years.*

*Belize, Nov.* 14, 1862.

The replies from Hephzibah Gabourel are equally good, and we hope to hear from both brother and sister again, although *four thousand* miles distant.

# Correspondence.

*To the Editor of the Primitive Church Magazine.*

TO A SON, ON JOINING AN "OPEN" COMMUNION CHURCH.

MY DEAR SON,—Impressed with a solemn sense of my responsibility, as your father and friend, also deeply sensible of my duty as a minister of the gospel, I feel bound to admonish you, respecting the subject mentioned in your last letter, wherein you indicate that you have decided to join the church; and that this decision has been accelerated by conversation you have had with the minister, whose sentiments you consider, on the whole, are in accordance with Holy Scripture.

As joining the church by a voluntary engagement, to maintain the principles held by the church as a body, is a matter of solemn importance, I must enjoin upon your serious attention a few inquiries,—my only object in so doing being your soul's welfare, the purity of the church, and the imperishable honour of the truth of God.

Have you been truly convinced of your guilty, polluted, and helpless condition as a perishing sinner? Has sin been made manifest to your conscience in its exceeding sinfulness in the light of God's holy law? Do you hate and abhor it, and loathe yourself on account of it? Do you in soul-feeling turn from it, and humbly confess it as the abominable thing which the Lord hates? Are you constrained to cry for mercy, from a sense of your great need of it? Are you enabled to hope in God's mercy? Have you been enlightened with the light of the living, so as to perceive the way of salvation by grace through faith? Has it been revealed to your conscience how God can be just, and yet the Justifier of him who believeth in Jesus? Doth a persuasion of the perfection of the one offering of Christ, as the Substitute of guilty sinners, answer the solemn question, "How can a man be just with God?" Do you hunger and thirst after righteousness? Do you, from indwelling principle, do justly, love mercy, and walk humbly with God, in submission to his revealed will, as a righteous and gracious Sovereign? Are you looking unto Jesus for wisdom, righteousness, sanctification, and redemption? Are you waiting upon him, and waiting for him, as the only and all-sufficient Saviour? Remember that these things are produced by the Lord alone. He kills and makes alive, wounds and heals, breaks down and builds up, strips and clothes: from first to last salvation is of the Lord;—founded in the purpose of the Father, secured in the purchase of the Son, and wrought by the power of the Spirit; for these three Divine Persons are eternally the same in power and glory.

In the next place, if you join the church, are you going in by the door, after the word and example of Jesus? or have you been brought to it by the persuasion and example of man only? And if you are baptized in the name of the Father, and of the Son, and of the Holy Ghost, upon a solemn profession of repentance towards God, and faith toward our Lord Jesus Christ, and admitted a member of the openly professing church, are you going to do so with a knowledge that the order of the one church, as established by Christ the one Master, and observed by his apostles and faithful servants in each succeeding generation, is to be broken down as soon as it is convenient to do so, in order to subserve the designs and carnal interests of man? Are the laws of Christ to be superseded by the arrogancy of man; and the plainest equity which vests our meeting-houses in trust for the sole use of a people who walk in accordance with the principles of that very trust, to be openly violated, and our property alienated by designing men? Yet they never avow their intentions until they have succeeded, by good words and fair speeches, in deceiving the hearts of the simple in sufficient numbers to obtain a majority, and to carry out their crooked designs. And can it be possible that any young man of sober sense and common honesty, will join himself to a people who allow such intriguers to occupy their pulpits, and there to work out their own crafty purposes?

O my dear son, I hope better things of you, and things that accompany salvation, although I thus write. I speak with authority, and claim your attention to my own example in these things. Have you not witnessed honesty and consistency in me, in maintaining the ordinances of the gospel? Do not, I solemnly enjoin you, take any step in a profession of religion, which will degrade you and myself too; but let truth—gospel truth, eternal truth—be your rallying point and motto in all things relating to Christianity.

You know that all sorts, sects, grades, and shades of theologians profess to derive their sentiments from the Scriptures, when at the same time they deny, or at least dilute and trifle with, the doctrines and ordinances of the gospel, set aside the authority of Christ, as legislative Head of his body the church, and tamper with the precious souls of mankind. Remember that you must be in possession of heavenly wisdom before you can judge aright as to the mind of the Spirit in the Holy Scriptures, or of what is, or is not in strict accordance therewith. And at most you are but young in years, and have yet much to learn. Do not forget that the wisdom of man in his unregenerate state is earthly, sensual, and devilish; but the wisdom that is from above, and cometh down from the Father of lights, is first *pure*, then peaceable, gentle, easy to be entreated, without partiality, and without hypocrisy; and he that hath it will not corrupt the word of God, change his ordinances, nor wear a rough, nor yet a smooth garment to deceive. Nor will such a Christian wear a "mixed" garment of linen and woollen woven together, nor sow his field with mingled seed, nor plough with an ox and an ass yoked together, but by manifestion of the truth, commend himself to every man's conscience in the sight of God. It is by these things, men and things are to be tested; for by their fruits ye shall know them.

If you are a subject of grace, there can be no valid objection to your being baptized; but I charge you before God to ponder over these things, before you take any step derogatory to the principles of truth and righteousness. Your affectionately devoted father,

JOHN FREEMAN.

*Cheltenham, Nov. 17th, 1862.*

# Poetry.

## INVOCATION OF THE HOLY SPIRIT.

THY promise, Lord, fulfil,
Thy Spirit largely pour
On all thy waiting saints on earth,
Who his rich grace implore.

Hast thou not giv'n thy word,
That in these latter days,
Thou wouldst impart to all the earth,
The knowledge of thy ways?

When Christ ascended high,
To reign at thy right hand,
He sent the Spirit down with power,
On men of every land.

And shall he not again
Thy holy heavens rend;
And in his glorious majesty,
Once more to earth descend.

Our eyes are up to thee,
Our hope on thee relies;
To plead thine own Almighty cause,
Thou God of grace, arise!

Thy waiting church behold,
In penitential grief;
Her sin she mourns, her state bewails,
O send her quick relief.

And crown her with thy love,
Her children fill with joy;
And let the halt, the blind, the lame,
Thine honour, Lord, employ.

So shall th' angelic hosts,
Their heavenly chorus raise;
And with their golden harps resound
Thine everlasting praise.

S. LILLYCROP.

*Windsor.*

# Reviews.

*Puritan Divines.* The Works of THOMAS GOODWIN, D.D. Vol. IV. Containing Christ set forth, &c., &c. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: W. Robertson. Pp. 369.

No words of ours are required to commend once more this noble series of the "Puritan Divines." We have said on a former occasion, and we beg pardon for repeating ourselves, that this undertaking confers honour upon the present century. If, in various directions, we have poured upon society a divinity that makes us blush for the theological degeneracy of the age, we have in these "Puritan Divines" an ample and a most merciful corrective. Let but our modern pulpits exhibit this massive divinity in its depths, unction, and fulness, and another race of giants will speedily take the place of men whose whole system, to use the words of a certain preacher, consists in an unvarying repetition of "faith and repentance,—repentance and faith."

On future occasions we hope to enrich these pages, and interest our readers by some extracts from this valuable volume. In the mean time we can assure them that, like its predecessors, it does honour to the name of Thomas Goodwin, THAT PRINCE AMONG THE "PURITAN DIVINES."

*The Bunyan Library.* The Acts of the Apostles; on the basis of Professor Hackett's Commentary on the original Text. By the REV. SAMUEL G. GREEN, B.A., Rawdon College. With a new and Literal Version. Vol. II. London: J. Heaton and Son. Pp. 352.

The use of works such as the above, is that of assisting to secure a more *critical* acquaintance with the parts of Scripture of which they treat, than is common among Christians in general. So far they perform a good service in the church, and by imparting a more accurate knowledge of the word of God, they assist in forming a more accurate ministry. Yet great care should be taken to keep the *criticisms* out of the pulpit. Let the ministers interweave their improved knowledge with the instructions of the people, but in the name of all that is proper in the worship of God's house, let them leave their Greek, Latin, or Hebrew,—Olshausen, De Wette, and Meyer—in their study. Of all offensive spectacles, that, considering its *sacred* associations, is the most so, where some vain young divine interlards his discourse with the "various readings," and tells astonished auditors that some German, with an unpronounceable name, doubts whether Paul really *saw* that vision on his way to Damascus. Smatterers are *critics* invariably, but the profound scholar swims in far deeper waters *without making a noise.*

But there is one recommendation by the Editor which we conceive to be too valuable to be overlooked. He says in his preface that, "educated young people of leisure.....should endeavour to gain a knowledge of Greek for themselves." And he further remarks that the difficulties of its acquirement are "much exaggerated." We beg to repeat this recommendation, and to add that a knowledge of New Testament Greek should be considered a part of the education given to the children of our Christian tradesmen throughout the land.

Mr. Green has performed his part as editor with a scholarly ability and care that merit the highest commendation.

## BRIEF NOTICES.

*The Happiness of the Pious Dead.*—A Sermon preached, &c., on occasion of the death of Mrs. Mary Steane. By JOHN HOWARD HINTON, M.A. London: Jackson, Walford, and Hodder. Pp. 41. In this appropriate discourse, on the decease of one who appears to have been "a mother in Israel," there are some new trains of thought respecting the "intermediate" state, well worthy of a careful consideration. The allusions to the departed lady are in general cautious and sober; but is not the following a pulpit *slip!* "Her just and simple eulogy may be, that she never said an unkind thing, *and never did a wrong one.*" Page 39. Surely Mr. Hinton cannot have been serious! We recommend him to look once more at the word of God, Rom. iii. 23; 1 John i. 8—10, and then say if

such an eulogium is befitting anyone of the fallen race of Adam.

*The Temperance Congress of* 1862. London: W. Tweedie, 337, Strand. Pp. 207. The friends of the temperance cause are earnest and indefatigable. They leave no stone unturned that may help them on to success. This well prepared and closely printed pamphlet is a commendable proof of their care, their power, and their numbers. It will repay a very careful perusal, and though in a few places the spirit of exaggeration is allowed to appear, let us evermore remember that *earnest* men, in any cause, are equally guilty. It is a failing certainly, but it always supplies a compensation in the earnestness to which it clings.

*The Original Baptist Almanack, and Congregational Hand-Book for* 1863. London: R. Banks, 9, Crane-court, Fleet-street. This Almanack is now in its twelfth year of publication, and each year's issue has shown an improvement on the past. The present number evinces great care on the part of the compilers, and when its price is remembered (2d.) it is no exaggeration to say that it is equal to any publication of its kind among the Baptist family.

*Address of the* REV. W. LINCOLN, *upon the occasion of his quitting the communion of the Established Church.* London: James Paul. Pp. 15. Mr. Lincoln's address proves his conscientiousness, and this entitles him to all possible respect. His future is but imperfectly indicated, but we sincerely hope for him great usefulness in connection with the baptized church of God.

# Intelligence.

## LANCASHIRE DISTRESS.

NEVER, since England had an existence, was a distress so general, so continuous, and severe, felt by her most industrious provinces, or to such an extent by those who have contributed most largely to her resources in the time of their prosperity. From Burnley to Manchester, and from Preston to Rochdale, whole districts are rapidly sinking into pauperism. First, the operatives themselves, including those who had saved a small capital from their hard earnings, which they had deposited in the Savings' Banks, or in Co-operative Stores; then the small shop-keepers; after these, the owners of cottage property, scarcely one in twenty of whom is able to obtain a tithe of rent; then the smaller mill-owners, whose entire capital being embarked in the factory, leaves them nothing for their daily support; and then, to bring up the sad procession, capitalists themselves, whose means though ample, are lessening every day, and threatening with tremendous certainty to engulph them in the vortex of a common ruin. The prospects of a severe winter are awful in the extreme, and the church of God should lift up her voice to the Father of Mercies, intreating him in his love to mitigate the sufferings of the poor.

Let our readers look at the stern facts of the case, and they will see at once the reality of the destitution. Mr. Farnall, the Government Commissioner, in his report of Dec. 15, estimates the yearly loss of wages to be at the rate of £8,548,020—a sum the vastness of which is almost overwhelming. This is more than £164,000 each week, and above £27,000 every day, lost to the working classes of Lancashire. If this is carefully pondered, it will be admitted that nothing short of the most mighty efforts of the nation will save above half-a-million of British artizans from inevitable ruin.

The generosity of the British public, both religious and social, has been princely. Nothing equal to it has ever been witnessed before, and it does them the highest honour. In this our colonies have honourably shared, even to India, Australia, and New Zealand. And, notwithstanding the disastrous war in America, the Chamber of Commerce at New York have opened a subscription for the relief of the distressed operatives in Lancashire, which amounted in a short time to 100,000 dollars, or nearly £25,000. In addition to this, one firm offered the use of a new ship to convey them food. All honour to these Americans. In the

midst of their own troubles they do not overlook the claims of a common humanity.

Such are the facts of this distressing case as they now appear before us. As Baptists we have acted a worthy part hitherto, but we shall require to renew our exertions from month to month, and from day to day. Bacup, Accrington, Ashton-under-Lyne, and other towns, have been examined and relieved; but more must be done, or starvation will yet enter many a home where dwells the child of God.

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## THE RAMSGATE CHAPEL CASE.

So another chapel is lost to the Strict Baptists! Be it so, it will all the sooner oblige the Strict Baptists to take a bold and independent stand upon the principle which they hold in trust for their Lord and Master. The *mere property* is a secondary consideration, although they have a sacred right to their own, as much so as any other men. But the principle for which they contend against such fearful odds, may never be surrendered, world without end.

No one can have watched this Ramsgate case in the Chancery Court but must have been convinced of two things; 1st. That from the outset the court was not in favour of the application,—but that a strong feeling existed against it from the beginning. Hence the almost childish enquiries put to the advocates, and the frequently gratuitous annoyances by far-fetched remarks to which they were subjected. And 2nd. That even a Court of Equity, which, on such a question, is to all intents and purposes a court of mere law, is not the place to determine the merits of any *religious* dispute. We must turn away from earthly law, and go to our own book for counsel. 1 Cor. vi. 1—8. Are we acting a *Christian* part in appealing to men who, plainly enough, do not understand the first principles of the question submitted to their decision? Is it not throwing valuable money away? We ask these questions with all deference, and in no spirit of captious opposition to the opinion of others.

The Strict Baptists must henceforth act for themselves. They have hitherto borne much rather than occasion division; but even patient endurance among equals has its limits. They have long witnessed encroachment after encroachment upon a church polity which they are pledged to preserve. Ministers of open communion sentiments have settled among them on the professed condition of never disturbing their church order,—but sooner or later *they have disturbed it*, and driven from their cherished homes many who bore the "burthen and heat of the day" in establishing a church for Christ. To continue this state of things any longer would evince childish weakness rather than manly piety. Henceforth, a truce to compromises. Fidelity to the Saviour, and common self-respect, equally forbid their endurance a moment longer.

P. S.—As a specimen of the kind of reasoning employed by the Vice-Chancellor on this case, we copy the following from the report of the *Freeman* of December 10, and submit it to our readers as a proof of the ignorance of the spirituality of membership which must have afflicted the speaker. He says, "Why, therefore, is it more wrong to admit persons to the ordinance of the Lord's-supper than to any other ordinance?" That is, according to the context, 'as you admit them to the *preaching*, why refuse them at the Lord's-supper?' This is the Vice-Chancellor's turning point; and were his *dictum* to prevail, *any* man, even a notorious drunkard or a blasphemer, might claim to partake of the Lord's-supper, *because* he was admitted to the preaching, or allowed to remain BY LAW as a spectator during the administration of the Lord's-supper.

Where such laxity or ignorance is the ruling principle of decision in an equity court, the Strict Baptists have no reason to be ashamed of the result. It is not the first instance in the world's history in which an administrator of public justice has had need to put the question, *What is truth?*

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## BISHOP COLENSO.

THIS singular servant of the church is just now making no little noise by his unfriendly attack on the books of Moses; but no one need be alarmed for the issue, for time and cool argument will soon place him on his proper level in the

theological world. It remains to be seen whether he can effect a shade more of mischief than a German Rationalism, or a French Infidelity has already done, and these have proved but passing shadows Where a Colenso has travelled, other, and more reverential scholars, can travel too; and so far as the discussion has already proceeded he bids fair to take an early place among other "Vestiges of Creation." We can, therefore, well afford to wait until he has been fairly "weighed in the balances," and we may moreover feel perfectly secure in the belief, that as the books of Moses have withstood the wear and tear of more than three thousand years, so they will rise in massive superiority to any modern hostility, come from what quarter soever it may. Colenso can but do over again what other unfriendly hands have done before him; and he, like his predecessors in disguised scepticism, will but tend to confirm a testimony which the adverse criticism of the whole world has hitherto failed to shake.

Since the above was written, the following important letter from the Chief Rabbi has appeared. It will greatly help the bishop to find his true level.

16, *Finsbury-square, Nov.* 24, 1862.

A crop of rejoinders will, no doubt, soon spring up to refute the various arguments used by Dr. Colenso for impugning the historical veracity of the Pentateuch. My object in writing this letter is by no means to vindicate the truth of the Bible. I consider Truth to be powerful enough in itself to triumph over presumption and injustice. The Bible has indeed stood more powerful attacks than Dr. Colenso has been enabled to make upon it. I would simply enquire, as one of those to whom a "*critical* examination of the Pentateuch" is of special interest, how far the promise held out on the title-page is fulfilled in the body of the work? The author assigns, as one of the reasons why it had been left to him to discover the unhistorical character of the Pentateuch, the little progress which Biblical studies have as yet made among the English clergy, and the neglect of the study of the Hebrew language (p. 21). Dr. Colenso is not, I fear, much in advance of his brethren. In § 53, he says that Lev. xxiii. 40 ("Ye shall take you the boughs," &c.), contains the description of the way in which the booths to be used during the Feast of Tabernacles were to be made!—a mistake which may be overlooked if made by the brilliant author of "Coningsby," but is unpardonable in one who is an eminent divine, and is anxious to be considered a learned critic. A Jewish child would set the Bishop right on this point, and inform him that the four vegetable productions were to be taken into the temple "to rejoice before the Lord seven days," and are in no way connected with the booths.

We can easily see, however, why he has fallen into this egregious error. The author does not seem to have consulted the original; he suffers himself to be bound in the trammels of the Authorised Version, and servilely copies its mistranslations. פרי עץ הדר he renders "boughs of goodly trees," instead of "fruit of the goodly tree."

And further, throughout his criticisms the author wholly ignores the labours of the Jewish commentators in the same field. He devotes so much space (chaps. ii. and iii.) to show that the clumsy devices of Kurtz and Hengstenberg for reconciling the difficulty about the family of Judah are untenable, but does not allude to the simple solution suggested by the critical Ibn Ezra, that the idiom ויהי בעת ההוא need not be taken literally, but that the event recorded in that chapter may have taken place many years before (just as in Deut. x. 8).

A critical examination, according to Dr. Colenso, signifies, indeed, taking every word and every expression in its most literal sense, which an *unbiassed* reader of the Biblical narrative never dreamt of. Who did ever think that the expression "the children of Israel went up armed," should mean that each and every one of the 600,000 possessed arms? Would the newspapers report, "The Russians have invaded Turkey," be explained by him to mean that every single native of Russia had joined the expedition?

Who did ever suppose—unless, indeed, he were as absurd as Dr. Colenso makes out the writer of the "Pentateuch" to have been—that the *whole* of the congregation were gathered unto the door of the Tabernacle? Do we never speak of a nation, when we only mean its representatives?

Had the author studied the Bible with a little greater attention, we should not have been favoured with the outburst of his virtuous indignation, and the Zulu Kaffir would have been taught the true meaning of Exod. xxi. 20—22. Bishop Colenso would have discovered that the commandment does not refer to murder with malice *prepense*, but to accidental manslaughter; and that still, if the slave died under his master's hand, "it is to be avenged," (for this is the true translation of נקם ינקם, not "he shall be punished"). And this expression he would have found explained by the ancient commentators to mean, execution by the sword.

But, in fact, there is scarcely one difficulty, one imagined contradiction or impossibility, raised and gloated over by him, which has not already been touched upon and satisfactorily explained by one of the Jewish expositors. Thus the prohibition in Deut. xxiii. 12 is explained by them to refer only to the outside of the camp of Levites, and the whole difficulty vanishes. His lordship may, indeed, claim originality for startling discoveries, such as he makes, *e.g.*, about the Passover. Who but a smatterer in Hebrew would thus pervert the plain language of the text as to make it appear that a commandment to be observed on the 10th would have been issued on that month? But I must not encroach any further upon your valuable space.

In conclusion, let me ask Bishop Colenso one question. He forbids us from indulging the imagination, that God could only reveal himself to us by means of an *infallible* book. Will he have us believe that God could reveal himself through a book which contains such absurdities as he has discovered in it?

DR. HERMANN ADLER.

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### HACKNEY ROAD.

*To the Editor of the Primitive Church Magazine.*

MY DEAR SIR,—It having been reported that our church at Providence Chapel has become an open communion church, will you oblige me, through your Magazine, by stating that we are and ever have been a Strict Baptist church. I am sure you will be glad to know that we are favourably progressing under the pastoral care of the Rev. John Russell. He baptized four brethren on the 30th of last month, and forty-six have been added to our number during this year. Yours sincerely,

ONE OF THE DEACONS.

*Dec.* 15, 1862.

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### TRINITY CHAPEL, TRINITY STREET, NEWINGTON, LONDON.

The baptized church of Christ, holding strict communion principles, meeting in the above-named chapel, have invited Mr. W. Hawkins, of Shrewsbury, to be their pastor. He commenced his labours there on Lord's-day, Dec. 7; and on Dec. 15, a tea and public meeting were held to welcome him. May our brother be eminently blessed in his new and important sphere of labour.

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## Foreign.

### SAXONY.

MY DEAR BROTHER IN THE LORD JESUS,—With this letter I prove faithful to my promise of writing soon to you. It is now nearly four weeks since I returned. Our Lord graciously granted me all the necessary journeying mercies, and brought me safe across the deep in that stormy time, in which so many found a watery grave.

In Hamburg, which I reached first, I was entreated by our dear brother, Mr. Oncken, to preach in his church, which I did from Isa. lxiii. 1—5. Being entreated, I preached there again the next evening at the monthly prayer-meeting for Mission, on "the things pertaining to the kingdom of God." I cannot but mention it, for I know you rejoice with me in the success our God graciously grants us. I was told here that a few weeks ago, a young man had been baptized and added to the church, who had been awakened through the sermon I preached here several months ago, on my way to England. The subject then was, "Christ is all and in all." The convert came now himself to me to express his gratitude, which I exhorted him to give him to whom alone it belongs.

A few days after this, I arrived in *Halle*, our head quarters, where I was anxiously expected, the more so, since they had heard of the many shipwrecks; and again, some of the priests here had proclaimed from the pulpit, "the English

deceiver has been transported and shall never return again." They, however, will have been rather astonished when now the papers announced my return and the regular services that would take place again. Our meeting hall was crowded when first on a week-day, I preached again on the words, "And there was no more sea:" Rev. xxi. 1. But almost more so it was on the next Sabbath, when I preached in the forenoon on, "The new song:" Rev. v. 9; and in the evening, on Jesus, in his walk, his word, and his way, according to Luke xiii. 22.

I am sure, I should be too long if I would be somewhat minute with the report of our humble efforts, I, therefore, will only mention the chief things done, to which I would desire your help in supplications. One of the first things, I with God's help commenced was, *a Sabbath-school*, an institution of the greatest importance, and of which I promise myself many fruits in the course of time. At present I have twenty-four children, and the Lord granted us a blessed beginning. For the grown up people I have commenced a *Bible-class*, which takes place each Sabbath evening from six till seven o'clock, that is after our second service. In these classes, in which I had about thirty persons, I discuss such subjects as, Believer's Immersion and Infant Sprinkling,—The Lord's-day and the Holy days,—the Bible and the Apocrypha,—the Church of Christ and the Church of the State, etc.,—on which subjects the people here greatly need instruction, having never got such from their priests. Again, I might mention two other ways in which we hope to do good and promote Christ's kingdom, these are a *Circulating Library*, and a *Book trade*. When travelling through Hamburg, I bought in Mr. Oncken's large book-shop a number of Bibles, Testaments, tracts, and various good publications for this purpose. The two undertakings have commenced now and are going on, but are yet small; still our God generally effects great things by means of small things, whilst this is often the reverse with us, and who can tell with what degree of success he may bless any attempt for the promotion of his word and kingdom?

Thus we are engaged in sowing the good seed, and look to heaven now for the increase, and would ask you and all our dear English brethren to help us in praying for the much needed showers of God's Spirit and blessings. Of my regular meetings in Halle and the preaching-tours in the country, I shall, God willing, report in my next. In the mean time let us proceed in God's name. Yours in the best bonds,

MORITZ GEISSLER.

*Halle a/s, (Province Saxony),*
*Nov.* 28, 1862.

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## GERMANY.

*To the Editor of the Primitive Church Magazine.*

DEAR SIR,—Love poured out by the Holy Spirit in Christian hearts, will at this moment appear in its true brightness in Britain; it will, by extraordinary exertions, find how to comfort poor distressed workmen, and at the same time to uphold the different concerns of the kingdom of Christ, and not to lose interest in anything which belongs to the field of labour of Christ's disciples. This is my hope now, having come over from Barmen (Elberfeld, Rhenish Prussia), to commend that part of the Baptist mission in Germany to the sympathy of British Christians.

Could I have had my choice, I should certainly not have chosen this season for a collection here, but urgent circumstances have compelled me to come and to cast my case on the Lord, who has the hearts of all men in his hand.

I have resided ten years in the valley of the Wupper, which contains the two cities Elberfeld and Barmen, and is one of the most interesting spots in Germany, where industry and religion have flourished from very ancient times.

The Baptist church in our valley having been formed by me, and, by the blessing of the Lord, now numbering 113 members, has been compelled to build a chapel, which holds between 500 and 600 persons, at an expense of £1500, including the ground, of which £420 remain as a debt. I am personally responsible for that debt, of which £200 are of so urgent a nature, that the burden is too heavy to be borne by me; and my church is poor, and cannot do anything for it in the present embarrassment, having (like Messrs. Oncken, Lehmann, and many other missionaries), lost the salary which for many years I had from the American Baptist

Missionary Union. In Germany, also, there is no help to be obtained from the brethren, since they themselves are involved in the greatest difficulty with regard to their different missionary operations, being deprived of the American aid. So that I am constrained to come over to this land, where the hands of Christians are never tired of helping forward every good work.

My task seems to me—a man without experience in collecting, to be, especially at this moment, a gloomy one; but "the Lord is my Shepherd: I shall not want." I will not fear being now compelled to walk through a dark valley. He has led me wonderfully in the paths of righteousness for his name's sake. He has once led me out of Jewish prejudices and hatred to Christ (see the tract "God in Christ"—Elliot Stock, 62, Paternoster-row), and revealed himself to my soul almost without the use of means. He made me his servant, and led me safe through many valleys of the shadow of death. He has permitted me to preach his glorious gospel for many years, and he will not, after all, forsake me now, and let me find hearts shut up against me in this moment of great difficulty. No; "goodness and mercy shall follow me" also in these days of my life.

JULIUS KÖBNER,

*Pastor of the Baptist Church, Elberfeld, Barmen.*

I have much pleasure in recommending the cause pleaded by my excellent brother Köbner. He is one of my earliest and most trusted fellow-labourers during the times of severe persecution in Hamburg; he was my faithful coadjutor, having been three times imprisoned for the Lord's sake; and since he became pastor of the church at Elberfeld, his influence has been most valuable in the cause of evangelical religion and true Christian union in the valley of the Wupper. His beautiful hymns are sung in all our churches, and his recent work—a poem of great interest, called "The Waldenses" ("Die Waldenser"), has been most favourably received by Christians of Germany. My earnest desire is that he may speedily obtain the object of his mission to England, and return to his important sphere of usefulness at home.

J. G. ONCKEN,

*Pastor of the Baptist Church, Hamburg.*

Donations, &c., may be sent to Mr. M. H. Wilkin, Hampstead, London, N.W.

## FRANCE.

### SIGNS OF PROGRESS.

A BAPTIST missionary in France writes: "Without undertaking to determine the extent of the influence exerted on Christians and on different churches around us by the faithful maintenance of our principles and practice, the power of which God only can know, I venture to affirm that it is sensibly felt. As proof of this, a pastor in Paris has recently been prevailed upon to baptize two adult believers who requested it of him. It has also been deemed necessary by some one lately to publish a work in Paris against the Baptists, which is very virulent." This is a good sign.

## Irish.

### BALLYMENA.

WE understand that Mr. John G. M'Vicker, of Ballymena, and about two-thirds of the congregation, have left the Baptist Chapel of that town, and are now meeting for worship in a large room which they have obtained for the purpose. They have formed, or are about to form a Society on the principles of the Plymouth Brethren.

### COLERAINE.

THE Baptist church in Coleraine is now in want of a minister. Coleraine will be a fine field of usefulness to an enterprising young man. The salary is liberal, and as the church has been greatly increased of late, a devoted man of God will not have to suffer anxiety on account of temporal support.

A. B. C.

## Scotch.

### A RELIGIOUS THIEF.

ON Friday, Dec. —, a man named Peter Forbes was tried before Sherriff Russell and a jury at Wick, on eight charges of theft from different persons, and one charge of sheep stealing, on all of which he was found guilty, and sentenced to two years' imprisonment in Perth Penitentiary. He was one of the most prominent of the revivalists in Wick during the late excitement, and his conduct was always considered most exemplary, until one of the county police caught him in the act of robbing the Keiss car-

rier's cart in High-street, and upon searching his house, the produce of ten different robberies was found stored therein, exclusive of the carcase of a sheep, which had been stolen from a field near Wick a few days previously.

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### POWERFUL PREACHING!

**The "axe laid to the root" of things.**

A FEW evenings ago, a meeting was held in Richmond-place Chapel, Edinburgh, in support of the home and foreign missions of the Primitive Methodist Church. The Rev. Dr. Guthrie (who presided), said, in the course of his address:—Many years ago, while in the neighbourhood of Newcastle, he met with one or two excellent gentlemen, who told him that there was a village in that part of England that had long been in a most dark and wretched condition. The ministers of the Church of England to their credit, came down upon this field, laboured for some time, but gave it up in despair. After they had abandoned the field, it was tried, he thought, by the Independents. The same result. After these, the Presbyterians tried it. No result. Then he thought his excellent friend, Mr. Jonathan Watson's body, the Baptists, tried it. They were as powerless. Then came the Wesleyan Methodists. Even they, with all their zeal, abandoned it in despair. Last, appeared their friends, the Primitives. What a forlorn hope! Nevertheless, one of the Primitive Methodists, full of faith, full of zeal, came down on the place. He called a meeting for worship on the Sabbath. There were about 2,000 of a population. He appointed the meeting and the hour, and there were only fifteen people present. Well, he preached them a rousing sermon, and closed by calling to their recollection that the day of judgment was coming, and there would no doubt be witnesses against them for their practical heathenism; and, should there be such witnesses, and he could help in doing away with them, he would do so. Says he, "This very pulpit will be a witness against you; bring me an axe." The people were all amazed when he called for an axe: and they were more astonished when, having got the axe, he smashed the pulpit all to atoms. Now, said the preacher, one witness has gone. He then announced that he would preach on the succeeding Sabbath, and that they would have one more offer before their doom would sound. Next Sabbath-day came. By this time the news of the pulpit being smashed with the axe had gone abroad, and when he came next Lord's-day there were 100 people in the chapel. This was hopeful. Nevertheless, he preached, with more fervour than ever; and looking around on the benches he said: "These empty benches will be witnesses against you; bring me the axe." To the astonishment of his hearers, the preacher proceeded to demolish the empty benches; and announced that for the third and last time he would preach on the succeeding Sabbath. The third Sabbath came, but the news of this strange minister had gone down to the bottom of the darkest coal pit, and when he came next Lord's-day, there was not a chapel in the village to hold the people who were anxious to hear him. He addressed them in the open fields, and there were thousands of people present; and from that day to this that village had been looked on as a garden of the Lord. He (Dr. Guthrie) came home fresh from England with the story. He told it to Dr. Duff, the great Indian missionary, and he (Dr. Guthrie) said to him—"What do you think of that?" "Ah," replied Dr. Duff, "that is the right preaching that tells upon the people whom you have to address."

[We must qualify the opinion of Dr. Duff. A fearful thunderstorm will often *tell* upon the people and alarm them into a transient reformation. Not so does the gospel work among mankind. No such absurdity as "smashing to atoms" with an axe did Jesus Christ, or Paul, or Peter, or Luther, ever exhibit. Begging pardon of both Dr. Guthrie and Dr. Duff, we cannot avoid thinking that such a scene as the above, is opposed to all that is serious and solemn in the service of God. Mere fright may *tell*, but true religion in the human heart is not likely to be promoted by "smashing" with an axe.—ED.]

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## General.

### POPERY.

THE Protestant Alliance, in an address to the archbishops and bishops of England and Ireland, issued in June last, make the following statement:

"That the success of the Romish efforts has, owing to indifference and a false sense of security, been very considerable, as appears from the following sums of money paid out of the taxes of the country to Romish army chaplains, priests, teachers, &c., amounting together to the annual sum of nearly three hundred thousand pounds:

| | |
|---|---|
| Army Romish Chaplains..... | £8,093 |
| Grants for Romish Schools in Great Britain ..... | 31,941 |

| | |
|---|---|
| Romish Reformatory Schools in Great Britain | 12,143 |
| Maynooth Grant | 26,000 |
| National Schools in Ireland (part proportioned to the number of Romish scholars) | 205,000 |
| Romish Chaplains in Irish Prisons and Workhouses | 10,000 |
| Romish Reformatory Schools in Ireland | 4,239 |

"That your memorialists would most respectfully remind your Lordships that there are in Great Britain, according to Roman Catholic authorities, 1,388 priests, 1,019 chapels, 50 monasteries, 162 convents, and 12 colleges in connection with the Church of Rome, and that every year a considerable increase in these institutions has taken place; that there are 428 Roman Catholic schools receiving Government aid, in which there are 51,528 scholars, besides children and adults in reformatory and industrial schools; and that there are 19 commissioned Romish army chaplains."

## AGED PILGRIMS' FRIEND SOCIETY.

### DECEASE OF MR. JOHN BOX.

AT a special meeting of the Committee, held on Nov. 25, the announcement being made of the decease of their invaluable secretary, which took place the 21st of the same month, the following resolution was immediately passed—ordered to be entered in the Minutes, and a copy sent to the aged surviving partner of the deceased:—

*Resolved*.—That this Committee, in receiving the solemn intelligence of the decease of their honoured brother, Mr. John Box, who for the last thirty-three years acted as gratuitous secretary to this Society, would humbly recognize their heavenly Father's will in this dispensation. They desire to magnify the riches of Divine grace, as exemplified in the holy consistency and integrity of his daily walk as a servant of God; and for the untiring devotedness and zeal manifested throughout the long course of his official life, which greatly tended to the prosperity of this Institution. The Committee would record upon their minutes the deep respect they entertain of his memory, and greatly acknowledge the goodness of God in sparing their departed brother so long to minister to the necessities of the saints.

They would also express their gratitude and thankfulness for the munificent provision which their late brother has made towards the erection of another Asylum; thus testifying to the last his unabated love to the poor of Christ's flock on earth, by extending the means for their comfort for generations to come, which object had been the business of his life, and the subject of his earnest prayers.

R. KENNETH, *Chairman*.
W. JACKSON, *Secretary*.

## THE LOVE OF MONEY.

THE following anecdote was once related by Wendell Phillips:—"A dark-coloured man once went to Portland, Maine, and attended church. He went into a good pew, when the next neighbour to the man who owned it, said, 'What do you put a nigger into your pew for?' 'Nigger!—he's an Haytian.' 'Can't help that; he's as black as the ace of spades.' 'Why, sir, he's a correspondent of mine.' 'Can't help that; I tell you he's black.' 'But he's worth a million of dollars.' 'Is he though?—Introduce me?'"

## WEIGHED IN THE BALANCES.

A RENOWNED clergyman of Lincolnshire lately preached rather a long sermon from the text—"Thou art weighed in the balances, and art found wanting." After the congregation had listened about an hour, some began to get weary, and went out; others soon followed, greatly to the annoyance of the minister. Another person started, whereupon the parson stopped his sermon and said, "That is right, gentlemen; as fast as you are weighed pass out." He continued his sermon at some length after that, but no one disturbed him by leaving.

## A PARSON OUTWITTED.

A PROUD parson and his man riding over a common, saw a shepherd tending his flock, who having on a new coat, the parson asked, in a haughty tone, "Who gave you that coat?" "The same," said the shepherd, "that clothed you—the parish." The parson, nettled at this, rode on grumbling a little way, and then made his man go back and ask the shepherd if he would come and live with him, for he wanted a fool. The man going accordingly to the shepherd, delivered his mas-

ter's message. "Why, are you going away, then?" said the shepherd. "No," answered the other. "Then you may tell your master," replied the shepherd, "that his living cannot maintain three of us."

## BAPTISMS.

SOHO CHAPEL, LIVERPOOL.—*Baptism of a Presbyterian minister.* The Rev. J. McKichnie, late a minister of the General Presbyterian Church, was baptized on Lord's-day evening, Nov. 8, in the Baptist chapel. Previous to his baptism, on the same evening, he gave an interesting address, stating his experience, his doctrinal views, avowing himself as a staunch Calvinist—neither Antinomian nor Arminian, and some of his reasons for becoming a Congregationalist and a Baptist.

He is willing to supply any of our churches that may be in need, and we hope they will make his acquaintance. His address is, Mansion House, Ormskirk, Lancashire.

GLEMSFORD.—The ordinance of baptism was administered in the mill stream, near Glemsford bridge. After an address from Acts viii. 37, to nearly two thousand persons, a man and his wife were then immersed in the name of the Father, Son, and Holy Ghost. The scene was solemn, and will not soon be forgotten. This little church has progressed considerably under the ministry of Mr. Mose, but circumstances have induced him to resign his charge there, and he is now open to supply any destitute church.

MEADOWSIDE, DUNDER.—On Lord's-day, Nov. 2, after an appropriate discourse by Mr. W. Henderson, Mr. John Henderson baptized one believer, a seafaring man. He was led to see himself as a sinner, and Jesus as his Saviour; and that it was his duty and privilege to be baptized, as the New Testament directs.

GRAHAM'S TOWN, SOUTH AFRICA.—Since the settlement of Mr. Brotherton over this church, his labours have been much blessed. He baptized five on Aug. 31st, and five more on Oct. 5. Others are also expected, and the church wears a hopeful aspect.

SUNNYSIDE.—On Saturday evening, Dec. 6, 1862, at a solemn service, Mr. Nichols baptized a young female, the wife of one of the members, who on the following day was received into the fellowship of the church, after a sermon from Phil. iv. 1: "So stand fast in the Lord, my dearly beloved."

WAINSGATE, *near Hebden-bridge.*—Mr. Bamber, who has resumed the pastorate at this place, baptized two disciples on Lord's-day, Dec. 7.

## DEATH.

### MR. JOHN FRANCE, OF SHEY, NEAR HUDDERSFIELD, YORKSHIRE.

THE deceased was a consistent member of the Strict Baptist church at Salendine Nook, for nearly thirty-two years. His early life differed but little from others, for his "childhood and youth were vanity;" but "God, who is rich in mercy," graciously blessed the ministry of the late Mr. Robert Hyde, formerly pastor here, to the awakening of his soul to a sense of his guilt and ruin. For a considerable time he struggled against his convictions, but in vain; the work was God's, and the burden of sin lay heavy upon his heart. Like many others, he diligently sought to work out a righteousness of his own, not knowing, or forgetting that "by the deeds of the law there shall no flesh be justified in the sight of God, for by the law is the knowledge of sin." Soon he found that his fig-leaved righteousness failed to cover his nakedness, and to hide his shame; and with deep distress of mind he humbly and earnestly sought help at the throne of grace. In answer to prayer, by the grace of the Holy Spirit of God, he was enabled to cast himself as a helpless sinner on the free mercy of God in Christ, and found peace; and from that day to the hour of his death, salvation by sovereign grace alone was his constant theme.

In the October of 1851, he came to preach before the church (as is the wont at this place) before exercising publicly the gifts bestowed on him. His discourse was founded on Gal. vi. 14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Sublime as was the subject of the text, it was soon evident that the theme was in perfect harmony with his mind, and his mind in perfect harmony with the theme; and the unanimous decision of the church was, "That he be encouraged to preach the gospel